¶ MORE THAN 2,000,000 PEOPLE WILL READ THIS ISSUE OF OUR PAPER.—THOUSANDS PASS IT ON AFTER READING IT.

OUR SUNDAY VISITOR

A NATIONAL WEEKLY

THE HARMONIZER

¶ "The same motives which you have to eliminate DANGEROUS publications should prompt you to exercise your zeal in the diffusion of sound literature."—Cardinal Gibbons

PRICE ONE CENT (50 CENTS THE YEAR)

Volume VI. HUNTINGTON, INDIANA, JUNE 3, 1917. Number 6

Chamber of Commerce Demands Efficiency in Schools

THE INEFFICIENCY OF CITY SCHOOLS.

The Herald, New York, May 18, 1917.

"That the public schools of this city are wofully inefficient has become a maxim among business men who employ their graduates. All citizens will agree that conditions are serious when an investigating committee of the Chamber of Commerce finds that out of four hundred graduates of one commercial school not one pupil could be recommended to fill the lowest clerical position in a banking house. Equally surprising are the revelations that the teaching force is so intrenched that in a force of 20,000 teachers not one has been dismissed for inefficiency in ten years, that the trial of a janitor on a trivial charge required time equivalent to three monthly meetings of the Board of Education and that children are rushed through the schools at a mad pace that not only invites superficial education but actually imperils their health.

"After deciding that the school system has become an instrument for the benefit of the teachers and employes and not for the pupils the Chamber of Commerce committee recommended that the membership of the Board of Education be reduced, that it should have absolute power to dismiss incompetent teachers and that no student be promoted until he is thoroughly qualified. The Chamber of Commerce, having laid its hand to the task, ought not to rest until it has brought about reforms in the city's educational system. It is a task not unworthy of its most devoted labors. If it can break the shackles which now bind New York children to a system which, pretending to fit them for life's work, withholds education from them, then the chamber adds glory to its name."

What Those, Who Knew, Said

Rev. Dr. S. Parkes Cadman

(At East Orange, N. J., March 15, 1917):

"I wish their [the Catholics'] loyalty was our loyalty. A Roman Catholic boy is taught to obey, but I am sorry to say that our Protestant boys are not. A finer group than the 250 Roman Catholics, who were in our regiment, was never gathered."

The Late Senator Hoar

(In a speech made at the Massachusetts Republican State Convention in Boston, October 20, 1901, paid this tribute to the loyalty of Catholics to this country, and at the same time administered a rebuke to those Americans who are still imbued with the old Know-Nothing spirit):

"I believe that if every Protestant were to be stricken by a lightning stroke, that our brethren of the Catholic faith would still carry on the Republic in the spirit of a true and liberal freedom. I believe if every man of native birth within our borders were to die this day, the men of foreign birth who have come here to seek homes and liberty under the shadow of the Republic would carry on the Republic in God's appointed way."

The Duke of Cornwall and York

(Heir to the British throne, during his tour of Canada, sixteen years ago, visited Laval University at Quebec, a famous Catholic educational institution, and in a brief address on that occasion, said):

"If the crown has faithfully and honorably fulfilled its engagement to protect and respect your faith, the Catholic Church has amply fulfilled its obligation, not only to teach reverence for law and order, but to instill sentiments of loyalty and devotion into the minds of those to whom it ministers."

Editor Sounds Warning Worth Harkening To

TAMPERING WITH LIFE'S SPRINGS.

The Enquirer, Cincinnati, May 16, 1917

"To the inspection of the members of the newest sociological cult, that devoted to what they are pleased euphemistically to call birth control, is invited the situation in England where the infant mortality exceeds the truly frightful losses on the battlefields across the channel. Though proportionally the marriages have increased, the birth rate continues to fall and the distressed Government fearful for the future, is casting about for relief. One suggestion is to increase the birth bonus from $7 to $25 and pay more sick insurance benefits during convalescence. Another is to give the Health Ministry extraordinary powers in dealing with conditions adverse to child life, the main object being to save the 1,000 children who are said to be needlessly dying each week. The Government is also turning to the preservation of those who have passed out of the stage of infancy and will supervise the feeding of these little ones upon whom the future depends.

"France is now paying with compound interest for her indulgence in birth control, so-called. It is because of it that this country is being called upon to hurry troops to act as reserves upon her battle front. The doctrines of the disciples of the new cult may be sound in theory, yet somehow the conservatives feel that they are tampering with the greatest mystery of nature, the transmission of life.

"It has been said that Nature is prodigal, recklessly so, of the sacrifice of individuals, but intensely miserly in the preservation of the type or race. Perhaps it is better that many shall be born to the pain and loss of a few than the chain of transmission shall remain unbroken rather than it shall be placed in peril by the effort to produce supermen and women by an artificial limitation.

"Human beings are above and beyond the plants and animals that may be crossed and hybridized by rule and calculation. In this hour, when half the world is in evolution, there is no room for such fearful experiments as the would-be controllers of births propose."

Some "Inside" Facts About the Catholic Church

By Rev. Thomas F. Coakley, D. D., Pittsburgh, Pa.

THE HUMAN EYE PROVES THAT GOD EXISTS.

Glance into a mirror and observe your eye. You will find in the reflected image a proof of God's existence.

In the human eye, as in a telescope, the light rays must be refracted so as to produce a distinct image; the various humors in the eye resemble somewhat the lenses in a telescope.

Indeed, it was not until lense makers began to imitate in glasses made from different materials the effect of the different humors in the eye that the telescope was perfected.

But the human eye is far more wonderful than the most elaborately contrived telescope. It sees objects at different distances, from inches to miles. In a telescope another lens is required, or some intricate focusing arrangement is necessary.

We do not know how this necessary and swift readjustment is done in the human eye, but it is done with marvellous correctness. A landscape of several miles is brought within the space of half an inch, each object being distinguished in size, shape, color and position, and yet the same eye that does this, can also read a book at a distance of several inches.

Quite as remarkable, is the adaptation of the human eye to different degrees of light. The eye is self-adjusting; if the light is too strong, the pupil at once contracts. What a useful contrivance this would be in photography, and how we would hail its inventor!

Note, too, how the eye can see objects in different directions; it can turn with the rapidity of lightning right or left, up or down, without moving the head.

The eye must be kept moist and clean, and for this purpose a special fluid is constantly supplied, the superfluous moisture passing through a hole in the bone of the nose, where it is evaporated.

More astounding still, this valuable instrument, the human eye, is provided in duplicate, the two eyes being so arranged that while each one can see independently, they can nevertheless see together in the most perfect harmony.

But the climax of wonders is reached, when we realize that all this was done before our birth. It was what may be called a prospective organ, of no use at all when it was made, but designed to be brought into use at some future time, all of which shows evidences of the most accurate design.

Evolution cannot explain away the marks of design. The mere wishing to see, or trying to see, will never enable us to see.

Neither can any part of the design be attributed to our parents. They usually know nothing whatever about it, and they have not calculated the proper shape for the lenses, nor the mechanism of the iris.

Hence, if only one eye existed in the universe, and there were not a single other mark of design in nature one human eye would justify us in concluding that it must have had a designer.

The evidence is stronger still when we find hundreds of millions of men in the world, each with eyes showing marks of design, and each separately requiring a designer.

Then, too, when we ponder the fact that the human eye is only one out of hundreds of organs in the human body, each showing marks of individual design, and wondrously adapted to each other, and to that add the mind of man, we arrive at the necessity for a great Designer, the All Wise, All Powerful God.

Catholic Education is Par Excellence the Antidote to Pagan Errors, Old and New

By Rev. H. C. Hengell, Madison, Wis.

The founder of Catholic education is Jesus Christ. He gave a new direction and content to all human thought—and to all social relations His manner of speech was, "You have heard it said...but I say to you." There was something positive and definite and dogmatic about that mode of speech. It stamped Him as One Who knew what He was talking about. Moreover, what He said was so wonderful, so soul satisfying, that even the common people exclaimed in admiration, "Never did man speak as this Man."

For three years He kept constantly about Him a group of simple, earnest men. That was the first and greatest Catholic college. He graduated them with the words, "Go, teach all nations; teach them to observe all things that I have commanded you."

The success of that apostolic college is one great astonishing fact of history. Catholic education is indeed "the salt of the earth." To prove this we need but consider its basic ideals and how these ideals affect some popular modern theories.

Catholic education teaches that the individual human being has a unique value in Himself, that he is morally free, that he can choose his own destiny, a destiny that is to last forever in the world to come. In other words man has a distinct personal value. He is not a mere cog in the wheel of society. He is not a mere atom in the social order. He is not a slave, but one of God's free creatures, only a little lower than the angels.

Ancient pagan education upheld the ideal of slavery, child destruction and arbitrary paternal authority. Modern pagan education, as taught by some men in our state universities, makes man the slave of the state. It makes man the mere product of his material environment. It pretends to explain all history, all that man does, as the mere outcome of his struggle for food and clothing and shelter:—economic determinism or the materialistic conception of history.

Of course that is all theory, a theory so false that it will not work in practice. In practice the Catholic idea prevails that man is a free, personal being. That is why we put him into jail and fine him for being drunk and disorderly.

Some moderns teach that man is the product of evolution. Perhaps he is. It is an attractive idea to think of God as directing the evolution of matter until it mounts up to life and to rational man and even touches Divinity itself in Jesus Christ, the God-man. The idea of evolution is not new. St. Augustine wrote on evolution in the fifth century. But when your half-baked product of modern pagan education says that evolution means only the accidental "survival of the fittest in the struggle for existence," he is thinking in a small circle. Just ask him what organisms survived in that struggle for existence. He'll answer cocksure: "The fittest." Then ask him which were the fittest, and he'll say: "Those that survived." According to the modern pagan theory only the strong should survive. Again that's only theory. In practice the Catholic ideal prevails as it did on the Titanic where the strong sacrificed themselves to the weak, and all the world applauded them for so doing.

Catholic education teaches that woman, like man, is a personal, free, immortal being. She cannot be forced into marriage. Her free consent is necessary to a valid marriage contract. Among Christians that contract is a Sacrament in which woman is the object of man's lasting love and care. She trusts her husband to deal with the world and to protect her from outside harm. Therefore she trusts him with the ballot. The modern agitation for woman suffrage is simply a symptom of a low marriage ideal The Catholic ideal of married life makes man and woman partners with identical interests and undivided participation in the training and education of their children.

Finally, Catholic education is universal and democratic. It is not a mere philosophical school for the few It is the gospel for all, even for the poor and lowly. Baptism is for all and it entitles everybody who receives it to scholarship in Catholic education The old pagan poet, Horace, wrote (odl III, 1) "Odi profanum vulgus et arceo,"—I hate and shun the common crowd. Christ said, "Preach the gospel to every creature."

Accordingly the first common schools for the people were those of the catechumens. The Church carried on the only schools for the common people all through the Middle Ages. The modern public school ideal is merely a parasite of the Catholic educational ideal. In fact the parasite does less than half the work of education. It only instructs the mind, and rather poorly at that, if we are to believe even its friendly critics. It does not train the will, the training of which is the crowning glory of education.

To sum up, Catholic education recognizes and defends the personal freedom of man, it protects the weak against the strong, it places woman by free choice at the side of man, it makes the family the unit of society it teaches everybody, high and low, rich and poor, physically by self denial, control of the passions, mentally by faith and knowledge, and morally by grace and a well trained will.

Says Such Men Should Be Dismissed From Public Service

UNAMERICANISM REBUKED.

Newark (N. J.) Ledger.

"Religious discrimination in the public schools of this state will be stamped out if the State Board of Education can accomplish that very commendable object. Two cases from the southern part of the state, brought by applicants for positions as teachers, have been called to the attention of the state board recently. Chairman Van Dyke, submitting the report of the advisory committee in the last case appealed to the state school authorities, said: 'It is not necessary to await the closing of this case before saying positively and emphatically that these practices, wherever they arise and whomsoever they affect, are diametrically opposed to the constitution of the state, which forbids any discrimination because of religious faith. Such discriminations are against the spirit of our institutions and are especially harmful in our school system.'

"It is hardly conceivable that in these days of educational progress men presumed to be intelligent can be guilty of the practices complained of, and if no other way can be found to put a curb on their un-American activities by appeals to their reason and a sense of fair-play, they should be dismissed from public service.

"Today we are calling upon the young manhood of the nation to serve the country. At the recruiting stations they are not questioned about their religion. They are not accepted or rejected because of any particular religious beliefs they follow. In every war in which this country has been engaged from the time Washington led the fight for American freedom, brave and broad-minded men of all religions have stood shoulder to shoulder in defence of the country, and they have stood shoulder to shoulder in time of peace in promoting the welfare of the country.

"The type of men complained of before the state board, whether they be school principals or members of rural school boards, either have not read the Declaration of Independence or they have been making a mockery of it."

Every Catholic is Obliged to Advertise His Church Fairly

(Rev. J. E. Copus, S. J.)

Addressing a large congregation of advertising men in St. Michael's Cathedral, Father Copus said that today the business man regards truth and fair dealing as actual and greater exemplification of the arousing of the business conscience—no decided assets. He would think of no finer, more clean-cut illustration than that of modern professional advertising through the influence of whose representatives laws have been passed in many states for the punishment of fake advertisers.

For the Catholics among his hearers he made a special application of the principles which guide the sound and honest advertiser saying:

"Once upon a time, 2,000 years ago a Divine Being stood before his emissaries and told them to spread His truth. 'Let your light shine before men.' Every Catholic, in every act of his life, is at once an advertising agent of the old Church to which he belongs, and is a sample of her product. Now, we know that in the world of business today we judge the honesty, stability of any concern by the way the product or sample lives up to the claim of him who sends it forth.

"Therefore, as a sample product of the Catholic religion we must be religious and follow the teachings of truth. As a sample product of an institution that deals in the spiritual and supernatural, we must be spiritual and supernatural. Purity of life, truth, uprightness, square dealing characterizes the Christian, not because they are best policy as the world reasons, but because they are essential to the supernatural society of which you are a member.

"'Noblesse oblige.' The prince cannot play the clown. The fact that we are representatives of the Catholic Church—her sons—should spur us on that our light may so shine before men that our Mother—the grand old mother of churches—shall never be ashamed of us.

"Men in general are not unjust, not inclined to draw conclusions without premises. In my life I have met with, reasoned with, argued with men of every denomination, and of no denomination, and whenever I meet a man of experience who is bitter against the Catholic Church I always wonder if some Catholic has not forgotten his high mission and become a rejected or damaged product of our faith.

"I want to impress upon you the undeniable fact that every Catholic is an advertising agent for his Church and every Catholic is a sample product. What these advertising men in convention are doing on a large scale in the business world, every one of us, in his own sphere, should be doing in his Master's business."

Man Was Far More Civilized in the Beginning Than Now

(By Rev. Bernard Otten, S. J.)

(Continued from last week.)

Again, it is precisely this downward trend of the human race that we find clearly recorded in the traditions of all nations. Study what historic records you will, the one point that strikes you most forcibly in all of them is the underlying firm conviction that in the beginning mankind lived under much happier conditions than was the case in later ages. Thus, for instance, Plato calls the first period of human existence the golden age; the Greek and Latin poets have celebrated it as the reign of Saturn, when men lived in peace and plenty and when bloodshed and war were things unknown. We learn from Plutarch the tradition of the Persians, from Strabo that of the Indians, from the Kings, or sacred books of China, that of the Chinese: all of which give expression to the same idea. This universal tradition of the nations is thus beautifully summed up by the Latin poet, Ovid:

"First rose the glories of the Age of Gold,
When faith and justice flourished uncompelled;
No threatening law on brazen tablets spelled,
Nor judge's frown the timorous throngs controlled:
But each, in virtue sure, his blameless path could hold."

All this is in substantial accord with the statements of Holy Scripture. Of our first parents we find it recorded by the sacred writer, that God "gave them counsel, and a tongue and eyes and ears, and a heart to devise; and he filled them with the knowledge of understanding.

"He created in them the science of the spirit, He filled their hearts with wisdom, and showed them both good and evil. He set his eyes upon their hearts to show them the greatness of His works: that they might praise the name which He hath sanctified; and glory in His wondrous acts, that they might declare the glorious things of His works. Moreover, he gave them instructions, and the law of life for an inheritance" (Eccli. XVII, 6sqq). Now these gifts our first parents did not lose in their fall; they retained their knowledge of God and of God's works even after they had committed sin. They may not have been adepts in scientific acquirements, but they had a very thorough knowledge of the moral order of things, and it is in this that civilization primarily consists. Given a community whereof every member has a true knowledge of God and of the purpose of human existence, together with the means of attaining his God-appointed end, and you have a society that is more truly civilized than the most scientific nation on the face of the earth, whose members are ignorant of their God and forgetful of their own eternal destiny. Neither learning nor refined manners are essential constituents of civilization, although they usually accompany it to a greater or less extent. True civilization consists in a just appreciation of things in reference to the end of man's existence and in proper regard for the rights of God and the neighbor.

Subscribers to Some Sectarian Papers Pay So Much Per Year for Being Deceived

Christian Standard, March 24, 1917.

LOUISIANA MISSION PROGRESS.

Have just closed a splendid meeting at Crowley, La. The membership was revived, there were ten confessions, and a good man secured for the work—Fred Ross, of Back Bay, N. B., Can. I predict a bright future for Crowley, now that they have sent an able and good man.

Everiste Hebert, an ex-Catholic brother, recently closed a good meeting at Jennings, with nineteen confessions, mostly Catholics. Hebert plays havoc with Catholics and sectarians everywhere he preaches, because he preaches Christ and Him crucified. He makes it plain that if any one wants to debate with him, he will meet them in French or English. Several months ago he met two priests on "Purgatory." His argument was so convincing there was not much for them to say, and some of their own people were turned from Catholicism as a result. Hebert was to have been with me at Crowley a few days ago, but Rome said "No." It must be remembered that Hebert was priest at Crowley when he was converted from Catholicism, and the Catholics there are very bitter towards him. This man has almost eight hundred ex-Catholics following him now, and all have been changed in the past twenty months. Where is there a man among us that could have done this? I wonder if we haven't some good brother or sister somewhere in the great brotherhood who would pay his salary of $25 per month. It would pay anybody, who could afford it, to come all the way to Jennings to attend one of the French services. The good C. W. B. M. is now supporting Brother Hebert.

The work at Lake Charles is growing. W. O. Stephens went there last June when it was warm, but things in that congregation were below zero. Stephen started with a handful of people. The Sunday school, before fall, had outgrown the building. Fine, new Sunday school rooms were erected and paid for. Now comes the news that they are going to put up a $20,000 building, and dedicate it January 1, 1918, free of indebtedness. It looks like it, because they have $7,500 in cash now.

I began a meeting at Cheneyville, Mar. 5.

I. E. ADAMS, State Sec.

Jennings, La.

Crowley, La., May 1, 1917.

Rev. Editor,
Our Sunday Visitor,
Huntington, Ind.

Rev. Sir:

The article "Louisiana Mission Progress" in the Christian Standard of March 25th, 1917, makes interesting reading, especially for our Crowley Catholics, of whom many unkind things are said. The article loses none of its interest to us by its absolutely untrue or ridiculously exaggerated allegations.

There is a so-called "Christian Church" in the town of Crowley with a very, very small membership. If there was a "splendid meeting" of the brotherhood some time ago, it was not known to me, nor to the Catholics, nor the greater part of non-Catholics of this town of seven thousand people. The splendid result of the "splendid meeting" reported is put down by the correspondent of the Standard as "Ten Confessions," whatever that may mean. Whether the "famous" Everiste Hebert (whose first name, by the way, is Evariste, a good Catholic name) was to be present or not at the "splendid meeting" I cannot tell, nor can any of the Catholic people whom I have interrogated. This much as to the statement that "Rome said no" to his coming to the meeting. It is an untruth, if thereby is meant any machination by me or my people. It would be very interesting to hear the proofs furnished by Hebert for this bold statement. The Catholics of Crowley, according to the Standard's correspondent, are supposed to be "very bitter towards him," which is quite a piece of news to us, because we never thought enough of the man to do him the honor of noticing him, much less persecuting him.

But the statement that the reason of our bitterness towards him is the fact, (as the "careless" correspondent of the C. S. says quite cooly) "that Hebert was a priest at Crowley when he was converted from Catholicism" is a plain fabrication. Any Catholic in these parts could have informed I. E. Adams of the fact that Hebert never was a priest, never received any orders, never even made any studies for the priesthood or any other profession, but was a grocery clerk, at so much per month, when the brethren took him up. He should know by personal experience that the man is extremely deficient in the English language and, did Mr. Adams know any French at all, he would have noticed that Hebert speaks nothing but the local French Patois and has no idea of French Grammar;—in short, he is a man without any education worthy the name.

On the 14th of June, 1915, there

(Continued on Page Four)

No Miracle Would Be Greatest Miracle Here

St. Augustine.

"To change the face of the universe, to convert, without force or violence of any kind, to the Christian Religion persons of every age, sex, and condition, old and young, rich and poor, learned and unlearned, and this with immense sacrifices on their part, at the expense of their goods, and loss of their lives, amidst torments of the most cruel—to establish the foundation, to promote the extension, and secure the continuance of this Religion in spite of the resistance of princes, the opposition of the wise men of the world, and the contradiction of the passions of human nature—to accomplish all this, did the Apostles and first Pastors of the Church perform miracles? Yes, or no? If yes, that is if they performed miracles, then the Christian Religion is Divine, proved so by these miracles; if no, that is if they performed no miracles, then I would ask would not the conversion of the world without miracles, by such instruments and against such opposition, be in itself the greatest of all miracles, stamping thereby on the Religion of Christ the most undeniable mark and seal of its Divinity?

Children's School and Playground

CALENDAR FOR THIS WEEK.

May
27 S. Pentecost—St. Bede.
28 M. St. Augustine.
29 T. St. Mary Magdalene de Pazzi
30 W. Ember Day—St. Ferdinand
31 Th. St. Angela Merici.
June
1 F. First Friday—Ember Day—St. Caprasius.
2 S. Ember Day—SS. Marcellinus and Comp.

Learn the Answers to the Questions which follow; also learn the meaning of terms frequently used in connection with our religion.

What is the significance of today's feast?

Who is the Holy Ghost?

Tell what His office in the Church is.

What does He do for you?

How especially do you offend the Holy Ghost?

Answers of Baltimore Catechism Clearly Explained

How do we make the sign of the cross?

We make the sign of the cross by putting the right hand to the forehead, then on the breast, and then to the left and right shoulders, saying, "In the name of the Father, and of the Son, and of the Holy Ghost Amen."

Why do we make the sign of the cross?

We make the sign of the cross to show that we are Christians and to profess our belief in the chief mysteries of our religion.

How is the sign of the cross a profession of faith in the chief mysteries of our religion?

The sign of the cross is a profession of faith in the chief mysteries of our religion because it expresses the mysteries of the Unity and Trinity of God and of the Incarnation and death of our Lord.

Subscribe for Our Sunday Visitor, 50c the year.

BIBLE AND CHURCH HISTORY
Cathechetically Arranged.

(Reprinted, with permission of the John Murphy Co., from a little book under the above title).

Q. Where did the descendants of Cham settle?

A. In Egypt, Arabia, and Palestine which last took the name of Chanaan. The family of Japhet settled in Asia Minor and in different parts of Europe.

Q. What remarkable change may we note in the second epoch?

A. Man's life became shorter. Before the deluge men lived nine hundred years. Adam lived nine hundred and thirty years, and Mathusala nine hundred and sixty-nine.

Q. After the deluge how much were their lives shortened?

A. More than two-thirds.

Q. What other notable change took place?

A. The change of food. God permitted men to add animal flesh to the fruits of the earth.

HELPERS IN MISSION WORK.

The following amounts were contributed to the different funds from May 10th to May 17th:

For Extension and Maryknoll Bourses	$284 00
For Education of Priests in South and West	327 40
For Mexican Schools	19 17
For Literature Propaganda in Needy Places	89 25
For Home Mission Seminary	5 50

An itemized list of contributions follows:

$550.00—Huntington, Ind.

$10.00—Detroit, Mich.; Brown's Valley, Minn.; Geneva, N. Y.; Haigler, Neb.; Fresno, Cal.; Adrian, Mich.

$7.50—Carthage, Ill.

$5.00—Detroit, Mich.; Passaic, N. J.; Brownsville, Pa.; Ionia, Mich.; Portland, Ore.; Sandusky, O.; Delphos, O.; Devil's Lake, N. D.; Chicago, Ill.

$4.50—Los Angeles, Cal.

$4.00—Cincinnati, O.; Faith, S. D.

$3.00—Salisbury, Mo.

$2.50—Johnstown, Pa.

$2.00—Lafayette, Ind.; Philadelphia, Pa.; Grand Rapids, Mich.; Ladd, Ill.; Braddock, Pa.; Philadelphia, Pa.; Del Rio, Texas; Pittsburgh, Pa.; LaPorte, Ind.; Bay City, Mich.; Janesville, Wis.; Hornell, N. Y.

$1.50—Rogerson, Idaho; Elizabeth, N. J.

$1.00—Falls City, Neb.; Burke, N. Y.; Detroit, Mich.; Vallejo, Cal.; Baltimore, Md.; Detroit, Mich.; Lansing, Mich.; Maysville, Ky.; Muenster, Tex.; New York, N. Y.; Buffalo, N. Y.; Johnstown, Pa.; Brooklyn, N. Y.

90c—St. Louis, Mo.

75c—Brooklyn, N. Y.

50c—Branerd, Minn.; Boonton, N. J.; Richmond, Minn.; Dubuque, Iowa; St. Louis, Mo.

42c—Decatur, Ind.

25c—Trempealeau, Wis.; Richmond, Va.; Buffalo, N. Y.

TOTALS OF ALL FUNDS TO-DATE:

Extension and Maryknoll Bourses	$1026 45
Education of Priests in South and West	1134 15
Mexican Schools	245 10
Literature Propaganda in Needy Places	871 54
Home Mission Seminary	357 30

Man Was Far More Civilized in the Beginning Than Now

(Continued from Page One)

and roots as did our supposed ancestors in the prehistoric past.

Nor is this merely a matter of theory. History points with unerring finger to the same conclusion. Side by side with the lowest forms of barbarism, there always existed in one form or another varying degrees of civilization, even as is the case in our own day. Thus, for instance, whilst the Aborigines of the North American forests led a mere animal existence, their neighbors on the Mexican peninsula enjoyed most of the comforts of civilized life; whilst the Teutonic tribes of Northern Europe were mere savages, the inhabitants of the South achieved their greatest triumphs in literature and art; whilst nearly the whole of Africa was the stronghold of the lowest forms of savagery, Egypt was world-renowned for the wisdom of her philosophers, the cunning of her artists, and the power of her rulers. The same contrast was observed in Asiatic countries, where the civilization of the Assyrians, the Babylonians and the Chinese had grown hoary with age, before the chosen people of God had as yet set foot in the promised land.

All the findings of modern archaeologists point to this certain conclusion, that the trend of the human race has not been upwards, but downwards. Where, at first sight, the contrary seems to be the case, there a closer investigation shows that the uplifting from barbaric conditions was effected by powerful influences from without, not by a gradual and spontaneous development from within. Usually it was the influx of more civilized people from the neighboring countries, who supplanted the savage aborigines and then built up their own empire. This we know was the case on the entire American continent, which now indeed ranks high in the scale of civilization, not because the original inhabitants have worked their way upwards, but because the people already civilized have driven them from their forest fastnesses and have changed their desert lands into homes of plenty. In other cases it was brought about by a normal uplifting, whose immediate cause was of a supernatural character. It was thus that Christianity by slow degrees transformed the savage nations of Northern Europe and made them the most highly civilized people on the face of the earth. Man already more or less civilized is indeed progressive; but if he is once engulfed in barbarism, he has no power of self-regeneration. If left to himself, he will remain to the end what he was in the beginning: potentially a civilized being, but actually a savage.

CREDO.

In God, the Father, I believe,
Creator of earth and Heaven,
In Jesus Christ, His Son, our Lord,
Thru the Virgin Mary given.

Under Pontius Pilate, tried and scourged,
Unto the mob set free,
On Calvary's Cross, was crucified,
From sin to ransom me.

In Joseph's tomb His body lay,
With soldiers watching near,
While He descended into hell,
The waiting souls to cheer.

Three days and yet He rose again,
To Heaven did ascend,
And sitteth at the right of God,
Poor sinners to befriend.

From thence He comes again to earth,
His mission to fulfill,
He'll judge the living and the dead,
And proclaim His Father's will.

I believe in God the Holy Ghost,
In the Holy Catholic Church,
In sweet communion with the Saints,
For helpful prayers I search.

In forgiveness of sin, is my belief,
If confessed in the proper way,
My body shall resurrected be,
For Everlasting day.
Muncy, Pa. H. D. BIRD.

A little girl on Long Island offered a rather remarkable prayer when she said: "I do thank thee, God for all my blessings, and I'll do as much for you sometimes."

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A characteristic anecdote is related of the King of Spain's perceptive powers when a boy. One of his tutors, moralizing on the evils of flattery, told him that kings in particular should be on their guard against the silver-toned voice of the flatterer. They were out riding together a few days later, when the tutor went into ecstasies over the boy's equestrian skill. Alphonsus turned in his saddle and called his monitor to task with: "Pray, remember, sir, what you cautioned me against. I know how badly I ride."

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WE ARE CREATURES OF GOD.

Written for Our Sunday Visitor by Rev. Albert Muntsch, St. Louis University.

One of the great mistakes in the religious life of today is that men forget the fact that they are creatures—and that, as creatures, they owe obedience to God, their sovereign master. The modern world loves to speak of "emancipation," and refers with pity to the men of medieval days, who were "held in subjection to authority" and who slavishly obeyed "the mandates of a tyrannic church." But frequently this glorious word "emancipation" thinly disguises a riotous and sinful life, lived according to the suggestion of man's lower nature which has violently broken with the law of God and risen in rebellion against His authority. The cry "emancipation" is merely an artificial covering for their sinful lives and for their shameful abandonment to another, but more vicious subjection, a subjection to their lower nature and their sensuous inclinations.

Every violent uprising against the law of God is diametrically opposed to all the teachings of the Gospel. It is true that the sin of pride and the rebellion of man against God go back to the beginning of time. For by pride the angels fell, and lost their privilege as children of God. Yet it is especially in our own time that men, and women too, have tried to emancipate themselves both from the law of God and from the voice of conscience. The rebellious challenge "non serviam"—I will not serve—has been uttered especially in our own times by misguided souls, who have risen in rebellion against God and His Divine Son, against the Church of Christ, against the moral law which has the sanction of the ages.

The false and pernicious doctrine that we are self-sufficient in all things, that we need not the help of grace, that we have become emancipated from obedience to the unseen Creator has been preached even by so-called "religious" leaders. But their principles and their message lead to moral destruction and ruin and to the ultimate degradation of society. The proud philosophers and free-thinkers who lived prior to the French Revolution proclaimed the theory of the self-sufficiency of man and they waged a relentless war upon Christ and His Church. "Crush the Church"—was their hideous war-cry. And as a direct result of the abominable teaching that man is autonymous and all-sufficient in the regulation of his moral life, that he need acknowledge no God, and that humility is a virtue only for children and the un-enlightened, —one of the fairest countries of Europe was deluged with the blood of some of her noblest sons and daughters.

The cry "We are emancipated from God," "we cast to the winds any law and authority not springing from ourselves," is likewise heard in the camp of those "social reformers" who are trying to "uplift" man, as they say, and to bring about a nobler and happier era, without insisting on a renovation of the life of the soul. People might well give heed to the warning frequently uttered by the Rev. Doctor H. C. Potter, the late Protestant Episcopal Bishop of New York, who consistently held that the beginning of all social progress must be in the soul of the individual, and hence that the world can become better, only as individuals consent to become better.

In spite of these warnings, however, certain men have been trying "reform" without God, for nearly a century. As a consequence, mankind is as far as ever from the blessed goal of universal peace and good will, and mutual forbearance and charity. How can these unfortunate reformers elevate the unworthy and the sinful and the degraded, how can they raise to a higher plane the ideas and aspirations of moral lepers and perverts by telling them that they need not mind the voice of conscience, that they need obey neither Christ nor His law, neither His Church nor any so-called ministers who preach in His name? Does not history itself teach us that moral force comes from above, and that man left to himself, is soon degraded and loses the last vestige of those virtues which lift him above the brute creation?

The doctrine that man is free from obligation to the unseen Deity is likewise preached in much of the sensational literature of today. But, unfortunately, sometimes men of great literary talent have likewise belittled the fact that all men are creatures of God, that they are made in His image, that to Him alone they owe obedience and that to His likeness, they will be responsible for the conduct of their lives.

It is much to be deplored by all right-minded men that in an age which stands in sore need of greater respect for authority, such false teachers and preachers and writers foment discord and dissatisfaction. Their theory—"every man a law to himself—no need of subjection to authority, human or divine"—must produce pernicious results. One of our popular magazine writers, Walter Lippman, of New York, thinks that the appeal to the higher law or to authority is out of date. He seems to be certain of only one thing—that the principle of authority can never be restored and that the Rock of ages has been removed from man's past.

It is not necessary to point out the effects of these false teachings and unsound doctrines. They are apparent everywhere. A painful fact, which the press of the country has been bringing home to us with great insistence, is the deplorable increase of crime during the last few years. It can be shown that a great deal of the social discontent, a great deal even of this crime and breaking of laws, may be traced to those teachings which proclaim to our people that they are a law to themselves, and that they are not responsible for their every act to God their Creator.

Some Very Sane Reflections on the Manner We Should Judge, etc.

(Continued from Page One)

blame the Catholic Church for the backward or corrupt conditions appearing in their imaginary sketch; and these criticisms, to call them such, which are so foolish in regard to the Church as they are unjust toward the people, being widely circulated, become known, of course, to our neighbors and they are grievously offended in their pride, their piety and their sense of right and fair-play.

"The Latin-American has his faults, but he does not take it handsomely to be told that he has nothing but faults. He is not as good a Catholic as he knows how to be, but he is a Catholic at any rate and, what is more to the point, his mother is a Catholic too, and his sisters, and I can tell you he does not at all fancy hearing the things that he hears echoed from this land through the press and from the pulpit. Above all, he knows too much of his country and its people to be deceived, as some of us allow ourselves to be, about the truth of matters pertaining to his religion and the civilization and education of his country, and I can imagine he feels about these things very much as most of us felt a few years back when a distinguished visitor to our country tried to spread the report back home that we were a nation of bumpkins, cranks and pretenders.

"I have already taken occasion, and shall not let occasion pass in the future, to call to the attention of those agencies in commerce and government striving to improve the status of the United States in Pan-America, and to impress upon them the great importance, particularly at this time when we are looking with covetous eye on business and trade relations with our southern neighbors, of counteracting the influences in this country that cause those we approach to fear a too intimate trade and diplomatic relations with us might result somehow in molesting the practice of their faith. For as a mere matter of policy, not to mention the right of the thing, we get it from the Phenicians of old that 'to win the trade of a people you must show respect to their gods.'

"We have very much in common with the South American countries. They are all republics, very much after the manner of our own republic, which, considering the people as more than ninety-five per cent Catholic, is a standing rebuke to the false notion being industriously canvassed among us that the Church is not friendly to republican forms of government. They all secure liberty of conscience and freedom of speech and press, much the same as ourselves, which is living proof to all except those who will not believe, that free institutions flourish in a Catholic land no less than in another.

"The history of their transition from colonial dependence to republican independence is a worthy parallel with our own. The memory of General Bolivar is to South America what the memory of Washington is to us. San Martin is a figure scarcely less heroic. Posadas, Alvear and Dom Pedro were champions of liberty and models of zeal and intelligence in constructive statesmanship worthy to be compared to our own Jefferson, Franklin and Hamilton. Even our Patrick Henry has a counterpart in the indomitable O'Higgins, who led Chile's valiant hosts in their struggle for liberty. Cartegena, Ayachuco, Pinchincha and Guayaquil awaken memories among the Latin republics no less dear to the people than the recollections conjured up among ourselves by Lexington, Concord, Ticonderoga, Bunker Hill. It is a most significant fact that in the Pan-American Union, which our most enterprising business men interested in international affairs have in late years been active in welding together, the South American countries form twenty of the twenty-one units, all Catholic, all Republics, all wide-awake progressive forward looking countries like our own.

"There are differences, of course, but we need not rehearse them; the common traits amply show the 'one touch of nature that makes the whole world kin.' If we would do the best by ourselves, it would seem we must search out the best in our neighbor and where there is a likeness unite together. Waves rise higher when one crest meets another, and there are high points in Latin-American civilization that we might well strive for. We, on the other hand, have achieved much that would benefit them. When we offer our best in exchange for their best, we both secure an advantage, and that is a straight business transaction. When we exhibit our worst and pick out the worst in them, all the best in each of us is turned against the other in a mutual war of extermination.

"We can confidently look forward to a Greater America, both North and South, only when we approach each other on an understanding basis, in a spirit of sympathy and free ourselves of talking ill of our neighbors."—The Louisville Record.

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After Dinner Story

"In the Path of the Conquerors"

A Romance of Spain's Great Day

Written for O. S. V. by Mary Brabson Littleton, Chattanooga, Tenn.

Our serial story has been coming to us in installments, but the continuation failed to reach us this week before going to press. Therefore we are filling this space with miscellaneous reading matter.

An Appeal to the Boys to Enlist in the Army of Christ

By J. Jansen.

The school year is again drawing to a close and many of the friends and readers of "Our Sunday Visitor" will be looking out for an occupation for life. For the eighth grade pupils it is a turning point. Some perhaps are glad to be liberated from school, others may be sorry that school life came to an end so soon, others again will continue their studies in high schools and colleges. For all these the all important question is, or at least should be: "What is my vocation? What does God expect of me?"

It depends greatly upon your courage what God will expect of you. Nobody expects much from a coward. But did you ever see a real American boy who was a coward? There is a great task for all of us. Have you the courage to lay hands on it?

For you who think of the farm as the field of your life's labor, there is a rich field, if you undertake to cultivate it. It may be hard and tedious work, but it will yield a sustenance not for a few short years of life but for an eternity, not only for yourself but for many others besides. It is the mission field.

The future merchant would no doubt want to deal in the best wares. Is there anything more precious, more useful and more lasting than eternal salvation? This article you can offer your customers as a priest. The traveling salesman draws perhaps the best pay; so will you draw high wages if, leaving home and friends, you will undertake to bring merchandise to the poor heathen in pagan lands.

The attorney would no doubt be the friend of the poor and defend them against their oppressors. Who is there more wretched and abandoned than the heathen and sinner? Will you not come to their aid?

The most brilliant success awaits the physician if he only studies in the right school now. The best doctor will fail to cure some cases, but if you come to one of the schools I shall point out to you, you will not only cure any disease but actually raise the dead to life again. Be a physician of souls.

No doubt it is an honor to be a soldier of a mighty ruler. What greater honor, then, than that of being a soldier of Christ? In His army you all, whether farmer, merchant, lawyer, doctor, may enlist and ply your trade, if only you apply it to higher ideals.

I have heard the statement that "Americans can appreciate nothing higher than the almighty dollar." I call on you, dear friends, to help confound this calumnious statement. It will not stand against the number of our American-born priests it is true, but we want to shame it all together out of existence.

Are we then less patriotic in the cause of Jesus and our religion than are our brethren in Europe? The French, the German, the Dutch, the Belgians and the English, all have a greater or smaller army at the front (I do not mean in the war of the nations, but in the war of the Church against satan). We have so far only a soldier here and there. Friends, step forward; help swell the ranks of the two armies now in process of forming in our country. If you enlist soon you will still be counted a pioneer. The Fathers of the Divine Word at Techny, Ill., number one hundred candidates, the recruiting station at Maryknoll, some fifty, if I mistake not.

The Society of the Divine Word is a religious order and trains young men for the missions entrusted to its care. The Fathers at Maryknoll train secular priests for the missions. It is all for the same cause. Sure, there is rivalry. We would like to have you come to swell our number, but rivalry is not grudge.

Boys, here are some comparisons that ought to be altered: Priests in America, 19,000; Sisters, 50,000. Priests in the foreign missions, 15,000; Brothers, 6,000; Sisters, 18,000. Come on, show the girls of our generation that we are as generous to Jesus as they are. We'll even these numbers at least.

Have you a vocation? Who is meant by our Savior when He says: "He who can take, let him take," i.e., the counsels of the Gospel? Your courage, therefore, will decide the question. Jesus, Who calls you, will help you.

Are you afraid of the separation from those you love? Ah, remember: Death will separate you sooner or later anyway. Did you ever hear of God being outdone in generosity? Rest assured He will repay you for the love you sacrifice to Him now. Evidently the best you can do for your friends is to secure eternal salvation for them. I think it reasonable to believe that if you give the love you bear to your friends to God in time, He will restore it and them to you in eternity.

Have you the courage?

"MY HERITAGE."

Rosary of mine,
With me growing old,—
In you I entwine
My secrets untold.

Not costly designed,
Nor carved rich in stone,—
In jewels denied,
Lies beauty alone.

The links of its chain
Not silver or gold,—
But sweet the refrain
From beads that I hold.

In joy or sadness,
A beacon of light;
Dispelling darkness,—
Let me not lose sight.

Jesus and Mary,
In this vale of tears,
Through the Rosary
Make gladsome the years.

When life is fading,
Let loved ones stand near,
With Aves pleading,—
Then I shall not fear.

And, when o'er the strife,
'Twins 'round my hands cold
What I loved in life:
My Rosary old!

—Mary Germaine McCarthy,
Mechanicville, N. Y.

"IF" OR WHY I BECAME A CATHOLIC.

Catonsville, Md., Dec. 26, 1916.

If Heaven is all we are taught it is then I want to go there. If Hell is all that it is painted, then I want to keep away from it. Being human, I have always striven after what is best, and after many years of research have come to the conclusion that the Original Church is the only direct route and safest guide to select. Man is not born to solve the problems of the Universe, but to find out what he has to do and to restrain himself within the limits of his comprehension. My comprehension of the hereafter is that it is a "Pearl (figuratively speaking) of great price," and can only be attained by a practical faith—"understanding this first that no prophecy of Scripture is made by private interpretation, for prophecy came not by the will of man at any time, but the Holy men of God spoke, inspired by the Holy Ghost."

DR. C. L. MATTFELDT.

Subscribe for OUR SUNDAY VISITOR.

GEN. GRANT AND THE WATER OF LOURDES.

Mrs. Richard Crowley, author of "Echoes from Niagara," and wife of one who has been prominent in political circles, mentions this interesting fact:

"The wife of Gen. Grant once told me just before her husband's death, that she, though Protestant, could not resist carrying away with her a bottle of the waters of Our Lady's Spring at Lourdes, and when the General had one of his most death-like spells of weakness and they feared he might never breathe again, she poured the sacred contents of this vial upon his head and invoked heaven's mercy on this great and good man, that he might be spared yet a little longer to his country. She said she did not claim the boon for her husband, as that might be too selfish and personal, but that his country might a little longer keep the leader who had saved it. The prayer was granted, and he lived to finish the story of his life, so dear to the people of America, and such a blessing to his fondly loved wife and children. The world may think it was the remedies given so skilfully by his patient and learned physicians, but who shall say it was not the Virgin Mary's answer to a woman's prayer? Who shall say that the Savior, who caused the dark eyes of Jarius's daughter to awaken, did not speak once more in mercy, though to mortal eyes and ears he was unseen and unheard?

"It will be remembered," one of our contemporaries remarks on this passage, "that upon several occasions during his long illness the General had most 'deathlike spells of illness.' The fatal nature of his malady first became known February 28, 1885. During March he worked on his book. On April 2 and 3 he was supposed to be dying, but on April 5 he had rallied and was in good spirits. Again on April 7 he was nearly dead and the family gathered at his bedside. He came out of this shadow, however, and a most wonderful improvement was noted. The doctors were greatly surprised. Therefore, after every rally of this kind, there came a reaction which left him weaker than before. The progress to the grave, though frequently interrupted, was noticeably continuous. Powerful stimulants were administered, but there was no reaction. He improved from that time until the 15th, when he had another bad spell, but after that he went to Mount McGregor, and work on his book, which had ceased with April, was resumed. His great desire to finish that work, and his wonderful restoration of strength for a time sufficient for him to do this were commented on as strangely remarkable by no one more peculiarly than himself."

Whenever you have a Book or other matter to be printed, remember that we can accommodate you.—Our Sunday Visitor

Havre (Montana) Democrat, Jan. 13, 1917.

"We have received as a holiday remembrance a nice lot of cards as a present from the Sacred Heart Hospital in this city. It is almost a mystery to fathom out how these busy Sisters can find time to think of a hardened sinner like a newspaper editor and remember him at that season of the year. But it is their way, always abounding in good works and doing good. They practice the precepts of true religion, that sweet peace that passeth understanding. Their highest ideal is to serve, to cheer, to encourage, let their light shine and travel the paths of charity.

"They never pose as sky-pilots, agitators, disturbers of the people's weal, or over-night reformers, but with intense zeal and earnestness they traverse this mundane orb guided by the light of the star of Bethlehem, clad in the robe of righteousness.

"They give their lives for the good of humanity. They live to assuage pain, to soften grief, to bind up the broken heart, to heal the sick, cheer the oppressed, to point the way and lead men and women to God.

"These Sisters know no hate or malice. They would shudder at cruelty of thought or deed. Their sympathy, like the blue sky, is bent above a suffering world.

"They live beyond the sordid things of life, a life as pure as the rippling river, as modest as a violet.

"Their reward is not of this earth but in the great beyond, where strife and battle and bigotry doth not abide."

At a country church a well-known soloist visiting the locality offered to sing at one of the services. The organ being much out of tune, the organist suggested to a church officer the desirability of having it tuned for the occasion. The idea did not meet with the approval of this intelligent person. "I thought," said he, "that all good singers could adapt their voices to the instrument."

The noblest source of happiness is denied the sordid soul that lives on the thought of its own cares.

Bureau of Information

Questions are answered, as far as possible, in the order received; hence those who seek information through this Bureau must not become impatient if the answer to their queries does not appear for several weeks after we receive same.

Always direct questions to BUREAU OF INFORMATION or to DEPT Q. in separate envelopes. Questions should never be written on same sheet with subscriptions.

What is the spiritual relation at the present time of the King of Italy to the Catholic Church?

The Italian government, in the first article of its constitution, recognizes the Catholic religion as the religion of the State and gives some support to Bishops and pastors. We are informed, on what we believe to be good authority, that, although the King has caused his children to be reared in the Catholic faith, he himself is a Mason and, of course, not a practical Catholic.

When and where did the Roman Catholic Church get the authority to withhold the cup from the laity?

As Jesus Christ is present whole and entire under the form either of bread or wine it is sufficient for the faithful to communicate under one form. Although in earlier times the cup was sometimes permitted to the laity, it was never universally so, and impossible under many circumstances. In time of persecution Christians were permitted to keep the Blessed Sacrament under the form of bread in their homes that they might receive the Sacrament from their own hands. Travellers and anchorites in the deserts, being far from a church, did likewise. Holy Scripture admits the sufficiency of the one form: "The bread that I shall give is my flesh for the life of the world" (John vi, 52). "He that eateth this bread shall live forever" (Ib. 59). "They were persevering in the doctrine of the Apostles, and in the communication of the breaking of bread (the Holy Communion)" (Acts ii, 42). "Whosoever shall eat this bread *or* drink the chalice of the Lord unworthily, shall be guilty of the body *and* blood of the Lord" (I Cor. xi, 27). Note here, that either form of Communion alone, if unworthily received, entails the guilt of sacrilegiously treating both the body and blood of the Lord. Holy Writ, therefore, and Sacred Tradition, the two witnesses of Christian truth, uphold the practice of the Church which has been appointed the Custodian of the Sacraments. Danger of irreverence, scarcity of pure wine, etc., are reasons why the laity receive the Eucharist under the species of bread only. The priest at the altar, however, offers the Sacrifice, which requires for its completion the receiving of Communion under both kinds.

I should like to know how much benefit a soul receives from a Plenary Indulgence.

Indulgences are offered by the Church at their full value, but the extent of their application depends entirely upon the will of Almighty God, and on the disposition of the person who complies with the requirements for gaining the same. In this connection, I might, for the benefit of our non-Catholic readers, outline what is the teaching of the Catholic Church concerning Indulgences. There is no point of Catholic teaching so misunderstood, misinterpreted and willfully distorted as that pertaining to Indulgences. Quite often the Church is represented as teaching that an Indulgence is a license to sin, or a pardon in advance of sin not yet committed. Now, of course, it is neither one nor the other; in fact, an Indulgence has nothing to do with sin; it is not even a remission of the slightest sin; it presupposes the remission of the guilt of sin, and is intended to remit the whole or a part of the temporal punishment to which the person might still be liable after the guilt of sin is forgiven. If an Indulgence is offered for the removal of *all* the temporal punishment, it is called *plenary* Indulgence; all other Indulgences are *partial*. For the gaining of any Indulgence the person must be free from sin; he must be in a state of sanctifying grace. For the gaining of a plenary Indulgence, usually the confession of sin and the reception of Holy Communion, and some prayers are required as conditions. Even then, however, the person may not gain the Indulgence in all its fulness, because his sorrow for his sins may not be up to God's expectations, and he may be somewhat attached to sins repented of. When the Indulgence is offered for a departed soul, we are never sure of the extent to which it is applied by the Almighty, since prayers and good works are offered *as suffrages*, which are made direct to God, Who is certainly free to apply the Indulgence in full or only in part. It should be needless to say that the Catholic Church never, in any time of her existence, sold Indulgences. The announcement of an Indulgence might be so made that uninstructed people would misunderstand it, and even some of the clergy might have abused the authorization to promulgate an Indulgence, such as Tetzel is declared to have done, but the Church is in no wise to blame for what she does not teach nor sanction.

If the Church has received from Christ the commission to forgive sin in His name, she certainly can do what is less, namely, to remit punishment due to the forgiven sin. The commission is general "Whatsoever you shall loose upon earth (in a spiritual way, of course) shall be loosed also in Heaven."

That temporal punishment usually remains after the sin is forgiven, is plain from many examples in Holy Scripture. For instance, David, who committed two grevious sins, repented of them throughout the rest of his life, and had the assurance of the Prophet Nathan that his sins were forgiven, but he was told that God would send him a temporal punishment, that the son whom he loved so much, would die. Moses, who was guilty of a little distrust of Almighty God's word, repented of this, and was assured by God that he was forgiven, but still he must receive a temporal punishment—he was told that he could never see the Promised Land, to reach which had been the ambition of his life.

What is the customary offering for having rosaries, etc., blessed?

It is not customary to make any offering when such articles are blessed.

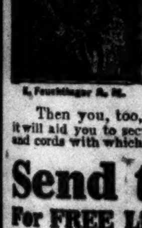
Why do people light candles before images of the Sacred Heart?

When you cannot visit a sick person, you send flowers; when the Catholic cannot pay an extended visit to the church, he may leave a reminder of his presence and of his heart's wish. This practice rests on much the same principle as does the custom to hang out a flag on the birthday of Lincoln, Washington, etc. The burning of the candle may be a token of appreciation for favors received from the Sacred Heart of Jesus, or may be a new act of love, or it may be intended to obtain new favors. Many people who have only a moment to spend before the altar as they pass by the church, will light a candle as a continuation of their prayers.

C. B., Philadelphia—Yes, it is.

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OUR SUNDAY VISITOR

Issued Weekly by
OUR SUNDAY VISITOR
Huntington, Indiana

REV. JOHN F. NOLL, LL.D., Editor

Entered as second-class matter May 3, 1912, at the postoffice at Huntington, Indiana, under Act of March 3, 1879.

Subscription price (in advance).....50c the year
Foreign Countries, $1.00 the year
For advertising rates address the OUR SUNDAY VISITOR office

HUNTINGTON, INDIANA, JUNE 3, 1917.

Rome, May 17, 1914.

"Rendering very great thanks to our beloved son and priest, John Noll, and imploring the Lord to grant him every favor and blessing for his services, we most lovingly impart to him, as a testimony of our especial good-will, the apostolic blessing; which we likewise extend to all who write for and read his paper."

POPE PIUS X.

Apostolic Delegation, 1911 Biltmore St., Washington, D. C., April 27, 1912.

The nature of your work tends to supply, in a popular and practical way, the religious needs of both the Catholics and non-Catholics.

With pleasure I congratulate you on this good work and express my hopes that your goodness will continue to increase.

With best wishes I am, sincerely yours in Xto.,

✠ JOHN BONZANO, Archbishop of Mallena, Apostolic Delegate.

Fort Wayne, Indiana, March 26, 1913.

Dear Rev. Father:

Your work of bringing home to our people the better knowledge of the teachings of the Church, and of informing non-Catholics of the claims of Holy Mother Church, is truly an apostolic work, worthy of the highest commendation and encouragement. To furnish a weekly paper, for an annual subscription of 50c, appears to me to be most remarkable.

Devotedly yours in Domino.

✠ H. J. ALERDING, Bishop of Fort Wayne, Indiana.

WOULD THAT WE COULD HELP ALL.

Oh, if we only had a fund about one-tenth as big as the War Loan which our government is raising at present! We receive so many appeals for help, which we know ought to be responded to. If we had funds of our own, or if we had influence with some of our Catholic millionaires, we should surely assist Father Calavassy, who was sent to this country by the Holy Father to interest American Catholics in a very promising movement at present—the reunion of the Orthodox Greeks with the Roman Church. The Holy Father wishes to establish a Seminary in Greece to prepare missionaries for the conversion of the people of that country. Political reasons more than any other keep the schismatic Greeks from reunion. Their conception of the Church, their belief and practices are so nearly like our own that conversions should be made rapidly. A Roman Catholic church, recently opened in Constantinople, and in which the Greek rite is used, is already crowded to the doors. **The Messenger of the Sacred Heart** will, in its July number, ask for ten-cent contributions from its readers to found scholarships in this Seminary, and Father Calavassy who has written us several times, makes a final attempt to get something from our readers, if only five cents from each.

Another plea comes from the Marquise de Chambrun, wife of Count de Chambrun, a descendant of Lafayette, and son-in-law of Mrs. Bellamy Longworth Storer. This gentleman came over here last month with Joffre and Viviani, members of the French Commission to this country. The Marquis wants Catholics to assist in the work of having French war orphans placed in Catholic institutions, instead of in the infidel institutions of France, which have been assisted greatly by American money.

A good priest suggests that a campaign be launched, and carried on from the Feast of Our Lady of Mount Carmel to the Feast of the Assumption—a period of four weeks—and that its purpose be to raise a fund for the maintenance of **Converts from the Protestant ministry.** He writes: "You know better than I do that there are many Protestant ministers who, upon becoming Catholics, are deprived of their livelihood, and are embarrassed with the care of their families. Think how many hardships the celebrated Father W. Faber endured after his conversion! The Anglican minister of California, who recently came into the Church, had to retire not only as minister, but as editor of a church paper. The minister who becomes a Catholic must make great sacrifices indeed. If we had a good fund to provide, in part, for such converts, many more would probably come over to Rome. Theirs must be a fearful struggle between material and spiritual needs."

The Protestant denominations are all engaged at present in building up a big endowment fund for retired clergymen. The Protestant Episcopal church has, during the past year, gathered $5,000,000 for this purpose. The Methodists are endeavoring to make it $15,000,000. There are nearly seven thousand retired Methodist ministers in the United States. There are comparatively few retired Catholic priests, and those who are retired must either depend on the charity of the bishops, in whose dioceses they labored long, or are assisted by some society of priests.

Ordinarily the minister who becomes a Catholic is one who has had a fair education, and, therefore, can take up some other work. However, his studies scarcely prepared him for a position in the world for which a decent salary is paid. We are acquainted with a few convert-ministers who are given a home at some Catholic institution, and have little if any independent revenue.

It goes without saying that we cannot come to the assistance of all who write us for help, even though it makes our heart grieve to close our columns to their appeals.

—o—

If only we could arouse interest such as we strove to stir up in our recent campaign, in a movement to systematize giving! As we have often suggested, the largest movements could be taken care of without working the slightest hardship on any one, if a system were devised whereby all Catholics could be led to give a mite. For instance, an average of ten cents a month per family would raise about $7,000,000 in this country each year among Catholics. Supposing that the better-able-to-do were to give from 25 cents to one dollar per month, the generality of Catholics would not be assessed more than five cents each month. The poorest families would not feel it, and would really be glad to co-operate to that inconsiderable extent. Protestants have devised such a plan even though collecting from them should be far more difficult, since the great bulk is only nominally affiliated with the churches. Catholics surely have as much business acumen and wisdom as their competitors. When will our leaders get together to devise and launch a Catholic plan?

—o—

SURELY IT IS NOT MALICE.

Nearly every denominational paper which comes to our desk devotes a page or two regularly to correspondence publicity: that is, it publishes letters from Foreign or Home missionaries and from readers who interest themselves in their respective denominational propaganda. The letter from the **Christian Standard**, of Cincinnati, which is published and noticed on the first page of this issue, is only a fair sample. Such calumnies are worked into the columns of the best edited Protestant organs, and make us believe, against our will, that there can be very little religion and less charity in their editors. One of two things is certain: Protestant missionaries in foreign countries are either woefully ignorant of Catholic teaching and practice, or they willfully misrepresent the Catholic Church to people who themselves are ignorant concerning her. The same must be true of the editors who publish their correspondence. Lately we took a little time to go over numerous letters, which appear in different denominational organs, and were astonished at the frequency with which the Catholic Church is charged with having kept all knowledge of the life of Jesus from the people. Now of all accusations, one would suppose that this would surely fall flat, because Catholic children excel all others in such knowledge. They learn "all about Jesus" in their first lessons. The birth of Jesus, His childhood at Nazareth, His public life, His bitter sufferings and death, His parables, are surely more familiar to Catholic children than they are to instructed Protestant children. Not only is the Catholic child taught these things in Catechism and Bible History, but every year the life of our Savior is rehearsed in the Church's feasts, sermons preached thereon and lessons drawn therefrom. In every Catholic church, whether in this country or Mexico, whether in Europe or South America, whether in Asia or Africa, a portion of the Gospel is read publicly in church on every Sunday and feast day, and discourses delivered in further explanation. One cannot properly say the Rosary without being familiar with the whole career of Christ. In a recent leaflet published by "The Board of Foreign Missions of the Presbyterian Church" such stories are told about South American countries.

For the reader's amusement, if he will not become indignant at the charge, we herewith reproduce one of these letters. The scene is laid in Chile:

"One day one of the Canutos (Chilean term of reproach for the Protestants) gave Dona Martina a little copy of John's Gospel and asked her to read it. That night when she came home and had finished her supper she lighted a candle and sat down to read. It was slow work but she kept on, and the more she read the more she liked it, and when she read of the good Lord Jesus, how he loved all men and came to save them, and how the wicked men did not receive Him, but nailed Him to the cruel cross until He was dead, the tears ran down her cheeks till she could hardly see. When she had finished she wanted to read it again. She kept attending services in the chapel, and, little by little, she understood more. The light began to shine into her heart until finally she knew that the Lord Jesus loved her and would save her, so she gave herself to Him and His peace filled her heart."

The impossibility of such an incident is apparent to every Catholic.

A WORD TO THE WISE

By Rev. Joseph Husslein, Associate Editor of AMERICA

A LYRIC TO THE SACRED HEART.

Three centuries before devotion to the Sacred Heart of Jesus had begun to spread through the universal Church, St. Gertrude had written of it in words that are the very breath of love. Some one has gathered the symbols that she uses, and each one is a poem in itself. She describes the Sacred Heart as a treasury, a lyre, a golden censer, an altar, a fountain overflowing, and in every other precious way that her love suggests.

It is a treasury wherein all riches of virtue and of grace and of happiness are to be found. It is filled with humility and purity, with charity and zeal, and with all the sevenfold gifts of the Holy Ghost. Its doors are not locked, but ever open, and its wealth can never be exhausted.

It is a lyre touched by the Holy Spirit, whose sound rejoices the courts of the Celestial Kingdom and the Blessed Trinity on high, while it thrills with a new and wonderful love the hearts of men in this vale of tears.

It is a golden censer whence the odor of all sweetness arises, and where as many perfumes blend as there are races of men for whom the Savior suffered and died, and for whom that Heart was opened that it might give for them the last drop of its Precious Blood.

It is an altar whereon the Faithful place their offerings, the Saints their homage, the angels their acts of reverence, and where the Eternal High Priest made His great oblation of Himself that it might be completed for us upon the Cross.

It is the fountain overflowing, whose streams bear refreshment to the souls in purgatory, strengthening graces to the militant souls that combat upon earth, and torrents of delight which inebriate the elect in their Heavenly City.

In it was conceived that prayer of the Lord, wherein, as God's own children, we are taught to call on Him in confidence and affection: "Our Father, Who art in Heaven." By it is supplied all the homage due to God which the world has failed to give, and all that love which as Mary's children we have so imperfectly given her. For Christ is Mary's Son, and His Heart's Blood was first drawn from hers.

In union with that Sacred Heart should all our works be done and all our lives be lived. Its intentions we should make our own at each morning's dawn, as indeed we do in that beautiful offering of the Apostleship of Prayer which begins: "O Jesus, through the Immaculate Heart of Mary, I offer Thee my prayers, works and sufferings of this day for all the intentions of Thy Sacred Heart."

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NOTE—So many have forbidden us to publish their names that we are publishing place of residence only. (SEE LIST PAGE FOUR).

Readers Speak To Readers

FROM A PROTESTANT READER.

Wingston, O., May 12, 1917.

Rev. Father Noll:

My Dear Sir—I note and heed what you say regarding your desire to keep the paper at one cent per copy. I think two cents would not be too much for a single copy; and $1.00 per year for a weekly paper is little enough, especially for a paper like the Visitor. There is more than a dollar's worth of valuable reading each week. I am very glad that my Catholic friend advised me to read the Visitor. My time will expire December 7th, 1917, and to show you that I mean what I say, I am enclosing a dollar bill in this letter to you and if you decide to raise the subscription price to $1.00, keep it; if you do not, make it two years; but I think that all true friends of yours will come to your rescue. I hope they will, for your little paper is doing lots of good.

Yours truly, SENIOR PARTNER.

Lansing, Mich., May 8, 1917.

Rev. John Noll:

For good crops we can only pray, work, and wait—but what about the present? What can we do with what we have? Here is a suggestion: Why not a daily abstinence from some one article of food? For instance, supposing every family for one day or one meal, on Monday, went without sugar; on Tuesday without butter; on Wednesday without potatoes; on Thursday without bread; on Friday without meat; on Saturday without milk—what a saving this would be? Merchants would not suffer, as many cannot supply the demand now, while we know that many cannot buy them because of the high prices.

This may sound a little radical, but we need only to look to the condition across the ocean and take a stitch in time.

One thing is certain, we know not what the future holds, but we can, it appears, put off famine for a time and maybe for ever by petitioning the Creator of all means of life in a way we know to be pleasing to Him.

"Ask and you shall receive."

Yours truly, FRED D. COOK.

San Antonio, Texas.

Rev. J. F. Noll, Editor:

Reverend and Dear Father Noll—Enclosed herewith I am sending you a copy of paper read and approved by the Ancient Order of Hibernians and its Chaplain, Rev. Father Patrick J. Geehan, of St. John's Seminary. I am the chairman of the Special Works Committee of the St. Vincent de Paul Society here. I met you at a Holy Name Society meeting here at St. Mary's Rectory. I am also a member of the A. O. H. The reason I called on the A. O. H. was because we had not enough money to purchase Catholic literature or members to do this work. We have a fair St. Vincent de Paul Society here, but we never get enough members for the Special Works on account of the climate; many consumptives come here and many have to go to the County Tubercular Hospital on account of the lack of funds and most of our funds are spent on special works among the consumptives. I had the A. O. H. to allow one dollar a month to purchase Sunday Visitors, which if you have not received I will see that it is sent to you. Through the efforts of St. Vincent de Paul and myself I purchased in the last few years, hundreds of your books, "Father Smith Instructs Jackson," etc. I have an order now with Mr. Louis B. Barber for one hundred copies, but I would put one thousand to good use.

So, dear Father, if you can do anything to help the soldier boys, sick and a long way from home, so we can get some of your books or funds to buy some for this work, through Our Sunday Visitor much good can be accomplished.

Very respectfully,

Browning, Mont., May 10, 1917.

Dear Editor:

A few days ago I walked into the office of a prominent lawyer in a large city (Seattle), and during my brief stay in his office I observed up over his desk a fine picture of the Sacred Heart of Jesus.

I thought to myself: Is not this unusual to see a religious picture in the public office of a lawyer? May not one reason be we exclude perpetual reminders of our Savior from our business life, lest, when we are tempted to "do our neighbor before he does us," our conscience would remind us of the law to do as we would like to be done by.

In this large city (Seattle) there are perhaps more than fifteen hundred lawyers—men proclaiming to the world that they stand for justice and aim at meting out equity to their fellow men. Yet how many of these fifteen hundred legal lights have a cross, crucifix, or picture of the Merciful Savior in their offices?

Now in this godless, materialistic, money-making, pleasure-seeking age, why not try to turn the tide of having sacred pictures not only in our homes, but also in our offices?

There was a time when the image of Christ crucified was suspended in every public school and court house, when the civilized world acknowledged with public exhibitions of these symbols of Christ's love for fallen man.

But the influence of the so-called Reformation has relegated these relics of holier and happier and more peaceful times to obscure corners in a few homes.

When professional men, as lawyers and doctors and ministers, lose sight of Christ crucified, they also lose sight of justice, and hence our courts often dole out injustice in the name of the law.

Why should not every lawyer and doctor keep the image of Christ crucified in his office, as former Chief Justice Taney did?

Lawyers and other professional men would then have ideals to aim at, and those ideals would be the uplifting of their fellow men, and the glittering gold might not tempt to do that which is wrong.

M. E. CASEY.

ATTENTION! MEN READERS.

St. Louis, May 22, 1917.

Father Sullivan, of the St. Louis University, who has charge of the Laymen's Retreat League in St. Louis, will conduct a Retreat for men at Kenrick Seminary, Webster Groves (near St. Louis), on July 26, 27, 28, finishing Sunday, 29th. There will be a series of exercises in English, another in German, conducted at the same time and in the same building by two Jesuit Fathers. Father Edward P. Sullivan, S. J., of St. Louis University, St. Louis, Mo., will be glad to hear from applicants and will give all further information.

A positve lie is not near so dangerous as a half-told truth.

Your Vocation,

Boys of the 6, 7 and 8 grades, must be decided upon in the near future. Ask for our free illustrated pamphlet on the missionary vocation. We would like to correspond with boys aspiring to devote their lives to the priesthood and missionary career. Address: REV. P.K. RECTOR, Sacred Heart Mission House, Girard, Pa., or REV. P.K. RECTOR, St. Mary's Mission House, Techny, Ill.

FOR SALE Some Improved Colorado Farms, near church and school. Catholic Community. Address: CATHOLIC LAND CO., STRATTON, COLORADO. Reference: Rev. A. Kiefer.

WANTED By a priest in Central Minnesota a housekeeper. A good home and good wages. Good reference required. Apply to X. Y., Care of Our Sunday Visitor.

WAR MEANS THOUSANDS More—Women, 18 or over, wanted by Government for unofficial clerical positions, $1200 month. Steady work. Short hours. Life appointment. Common education sufficient. Write immediately for free list of positions now obtainable. FRANKLIN INSTITUTE, DEPT. S156, Rochester, New York.

WE HAVE A VACANCY IN OUR TRAINING SCHOOL FOR SEVEN NURSES. FOR INFORMATION ADDRESS: SISTERS OF MERCY, MERCY HOSPITAL, BAY CITY, MICHIGAN.

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Mother House and Novitiate of the Sisters of Mercy of the Diocese of Rockford

are badly in need of Vocations, as their work has grown rapidly. They have now a Sanitarium for Women, Home for Aged Invalids, Day Nursery, and in near future will have schools. Young ladies who feel called to serve God may apply to the MOTHER SUPERIOR, The Sisters of Mercy, 125 North Lake Street, Aurora, Illinois.

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